

THE ARMOURY A MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPH. VI. 11.

WARFARE

CONTENTS

- THE PROTESTANT EDUCATIONAL INSTITUTE.
SUNDAY SCHOOL ADDRESSES BY MR. T. G. OWEN.
THE WORKING OF "PAPAL INFALLIBILITY" IN
ENGLAND.
"THINGS THAT ARE WANTING."—By a Layman.
NOTES FROM ABROAD.—United States—Canada—
San Salvador—Germany—Italy—France—
Spain.
THE ROMAN CATHOLIC VOTE AND MR. GLAD-
STONE.
ROMAN CATHOLIC REFORMATORY AND INDUSTRIAL
SCHOOLS.
ORNATE WORSHIP.
THE DUTY OF THE PROTESTANTS
OF ENGLAND.

S. W. PARTRIDGE & Co.
9. PATERNOSTER ROW. LONDON.

PRICE ONE PENNY; or, 1s. 6d. by post per annum.

THE ARMOURY.

The Protestant Educational Institute.

We are glad to find that our remarks last month on the great importance of this Institute have met the eye for one whose name is historic, on the sufferings and history of English Protestants, and who cordially sympathises with our object. His words are :—

“The writer notices with regret to-day the hampered state of the funds of the Protestant Educational Association (office, Clarence Chambers, 12, Haymarket, London). Such an Institution is much needed and very valuable in opposing and denouncing Popery—one of the veriest evils of the age ; and now that one reads of frequent philanthropic legacies, some to the extent of £1000 or more, one could wish the beneficent, particular attention being directed to the said Protestant Institute. The writer feels the more justified in this open and respectful suggestion by the fact of his having for several years appropriated the entire half of his income to benevolent and religious objects.”

We trust others will cordially and liberally come forward to supply the Committee with funds to enable them to carry on their most important work. The good cannot be estimated. The fact that the Institute has more than 5,000 students every year, who will by-and-bye fill offices of trust in the country, ought to stimulate friends to give liberally, as the Lord has prospered them. We believe the number of students could be doubled, were their funds sufficient for the purpose.

SUNDAY SCHOOL ADDRESSES BY MR. T. G. OWENS.

To the Editor of THE ARMOURY.

DEAR SIR,—During the last few weeks, on Sunday afternoons, I have had the pleasure of addressing five Church of England, Wesleyan, Congregational, and Baptist Sunday Schools. At these gatherings I counted about nine hundred children, and their teachers, who listened with remarkable attention to expositions of Bible Truths and Romish and Ritualistic errors.

In these days, when Romish propagandism is carried on with increasing activity among the young, who are artfully allured into Romish day schools, and who are tempted to go to Romish chapels on Sundays, often, no doubt, for the sake of amusement, as they would to a show, or a pantomime, enticed by the meretricious ornaments of the "altar," the harlequin dresses of the Priests, the genuflexions, prostrations, and other unedifying and unscriptural ceremonies of the mass; it is, I think, important to take advantage of every opportunity on Sunday afternoons, to indoctrinate Sunday school children not only in Bible Truths but in distinctive Protestant principles.

The call to Protestants for earnest and resolute action against Romanism and Ritualism is becoming daily more loud and urgent. Having delivered 108 lectures this year in various towns in England, I can testify that Churchmen and Nonconformists are not yet aroused to a full sense of their dangers and responsibilities. Too many sit idly and at ease, and dream languidly of a pleasant future in which everything will flow on calmly and prosperously as heretofore, and the conclusion is reached that no action at all is necessary but that all things may be left to right themselves. There are grounds to fear that the fatal words "too late" may soon be written upon the present chapter of English history.—I am, dear sir, yours truly,

T. G. OWEN.

London.

The Working of "Papal Infallibility" in England.

The facts narrated by Mr. Gladstone in the preface to the reprint of his *Essays** are so very important that we reproduce them for the benefit of our readers. We are at a loss to understand why the legal authorities have not prosecuted the individual to whom Mr. Gladstone refers for bigamy, and also for making false representations to the Registrar regarding his illegitimate children. Mr. Gladstone says:—

"If there has ever been, and if there still be, a question reaching far into the future, it is the question of Church Power, and of its monstrous exaggeration into Papal Power, such as it has now for the first time been accepted by the Latin Church in its corporate capacity, amidst the cold indifference or half-suppressed ineffectual murmurs of a multitude of its members, the brave and wise resistance of a portion as yet far smaller, and the apathy, amazement, or indignation of the world."

Mr. Gladstone proceeds to give the following illustrations, which have already come to his knowledge, of the working of this power in England, viz.:—

I. "The intention of those who rule the ostensible rulers of the Roman Church to disturb civil society will doubtless be developed in a variety of forms, as circumstances and seasons may serve, but at present it is nowhere more conspicuous than in regard to the law of marriage. In this intricate subject many doubtful questions may arise; but there can be no doubt as to the shameful outrages on morality and decency which are commended in the works of Perrone,

* "Rome and the Newest Fashions on Religion." By the Right Hon. W. E. Gladstone, M.P. John Murray, London.

and of which we have recently had within our own borders a signal example. I will very briefly sketch the leading facts of the case I refer to, but without indicating names, dates, or places, as they are not required for my purpose.

"More than thirty years ago, X., a male British subject, was married to Y. in a foreign country, but under the provisions of an Act of Parliament, by the chaplain of the British Legation in the House and in the presence of the British Minister. Both professed the religion of the English Church. They lived together for more than a quarter of a century; and a family, the issue of the marriage, grew up to maturity.

"In the later years of this union the husband formed an adulterous connection with a foreign woman. After a period of much patience on the part of the wife, a separation took place. In a short time he joined the Church of Rome, and about four years ago, under the authority of certain Roman Ecclesiastics, and in an English Roman Catholic Chapel, he went through the form of marriage with his partner in guilt. He was subsequently informed by a higher functionary that he must obtain a judgment from Rome. He made application accordingly, and the judgment given was that the original marriage was null, and that the second so-called marriage, so far as appeared, was valid.

"In the meantime, the injured wife had applied to a court for the judicial establishment of her position. She was duly declared to be the lawful wife, and the bigamous husband admitted that she was such according to British law.

"Within the jurisdiction of that law he had taken his paramour to his paternal estate in —shire, and had designated and caused her to be addressed there as his lawful wife, to the great scandal of the neighbours, who were well acquainted with the true wife. He likewise entered his spurious offspring, born since the pretended marriage, as legitimate; and a witness of position and character on the spot asserts that the woman received visits, and the most marked and open countenance at the husband's seat, from Roman Catholic Priests and Sisters of Charity.

"There is not in this statement one word beyond dry fact. It might have been enlarged; but it is indeed a statement of which no epithets could heighten the significance. The judgment from Rome, to which I have referred, has lately been published textually in a leading German paper. And notice was taken in a London print a considerable time back of the judicial proceeding I have mentioned, which included the main facts; but simply as a piece of law intelligence. Except in two articles of the *Saturday Review*, this gross outrage, which is also a heavy crime, has not been thought worthy of notice by the newspaper press. But that to which it is my duty to point is, that the act has had the full countenance and approval of the highest authorities of the Papal Church.

"If there be those who doubt the allegations I have made, I have only to state that Cardinal Manning is sufficiently cognizant of the case, and will best know whether he can contradict them. Other Roman Prelates are, I believe, in the same condition; but I do not wish unnecessarily to localise or identify the narrative."

To such a statement as this it is but a feeble postscript to add that in July, 1874, the same Roman authority, acting on behalf of the Pope and in a rescript addressed to the Archbishop of Munich, authorised a person therein named to proceed to a new marriage after a divorce from a first wife previously obtained, not, of course, because the divorce was valid, but because the original marriage, being a Protestant marriage, at Munich, was void. I might refer to other cases, not as parallel to that which I have given at some length, but simply as auxiliary proofs of the intention of the Roman Church, wherever she thinks it may be safely ventured, to trample the law under foot. Even from so remote a quarter as one of the South Sea Islands we are informed by Mr. Herbert Meade* of the complaint of a Baptist missionary that his married converts are tempted to become Romish proselytes, by the promise to give them fresh wives if they then desire it.

And yet a London newspaper, deemed to be in the first ranks of enlightened civilization, has, within the last few weeks, written as follows on the discussions respecting Vaticanism:—

“Such discussions are not unsuited to beguile a vacant hour; it is only when they are forced upon us as involving issues of vital moment, and requiring the immediate attention of the statesman, and of every Englishman who desires to save his country from ruin, that we deprecate the mistaken zeal which exalts them to a factious importance.”

The matter thus relegated into the category of insignificance, and, reserved for a vacant hour, amounts to no more than I will now describe. The Latin Church has probably a hundred and eighty millions of nominal adherents, a clergy counted by hundreds of thousands, a thousand Bishops, and the Pope at their head. Nearly the entire hierarchical power in this great communion, together with a faction, everywhere spread and everywhere active, among its laity, are now deliberately set upon a design distinguished by the following characteristics:—

Internally, it aims at the total destruction of right—not of right as opposed to wrong—but of right as opposed to arbitrary will. Such right there shall be none, if the conspiracy succeeds in the Bishops against the Pope, in the Clergy against the Bishops or the Pope, in the laity against any of the three. Externally, it maintains the right and duty of the spiritually; thus organised, to override at will, in respect of right and wrong, the entire action of the civil power; and likewise to employ force, as and when it may think fit, for the fulfilment of its purposes. Nowhere, perhaps, has the design been so succinctly described as in the remarkable work entitled “*Otto Mesi a Roma*” (p. 194); it is a design to establish “absolution of the Church and absolution in the Church.”

II. To what has been written in the pages I now reprint, with respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of Archbishop (now Cardinal) Manning, at the meeting of the League of Saint Sebastian, on the 20th of January, 1874:—

“Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and

* “A Ride through New Zealand,” &c., p. 201. Murray, 1870.

when they have made the usurpation of the Holy City a part of international law—when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending—and that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place.*

This speech was delivered some months before the attention of the British public had been specially invited to the plans of the conspiracy. The idea of force is not new. It took effect in the French occupation of Rome, from 1849 to 1866, and of *Civita Vecchia* at a still later time. At present, and for the moment, we have words of a milder tone, and invitations to Italy to destroy that national unity which she has wrought out with so much suffering and after so many generations of depression. At the proper time, the more outspoken and more sanguinary strain will of course be resumed.

III. It has been long customary to quote the case of Maryland, in proof that, more than two centuries ago, the Roman Catholic Church, where power was in its hands, could use it for the purposes of toleration. Archbishop Manning has repeated the boast, and with very large exaggeration.

I have already shown,† from Bancroft's History, that, in the case of Maryland, there was no question of a merciful use of power towards others, but simply of a wise and defensive prudence with respect to themselves—that is to say, so far as the tolerant legislation of the colony was the work of Roman Catholics. But it does not appear to have been their work. By the fourth article of the Charter, we find that no church could be consecrated there except according to the laws of the Church at home. The tenth article guaranteed to the colonists generally "all privileges, franchises, and liberties of this our kingdom of England."‡ It was in 1649 that the Maryland Act of Toleration was passed, which, however, prescribed the punishment of death for anyone who denied the Trinity. Of the small legislative body which passed it, two-thirds appear to have been Protestant, the recorded numbers being sixteen and eight respectively.** The colony was open to the immigration of Puritans and all Protestants, and any permanent and successful oppression by a handful of Roman Catholics was altogether impossible. But the Colonial Act seems to have been an echo of the order of the House of Commons at home, on the 27th of October, 1645, that the inhabitants of the Summer Islands, and such others as shall join themselves to them, "shall, without any molestation or trouble, have and enjoy the liberty of their consciences in matters of God's worship;" and of a British Ordinance†† of 1647. The writer whom I quote‡‡ ascribes the resolution of the Commons to the entreaties

* "League of St. Sebastian." Report of the Council, 1874, p. 24.

† "Vaticanism," p. 128.

‡ "Maryland Toleration." By Rev. Ethan Allen, Baltimore, 1855, pp. 12–13.

** "Maryland not a Roman Catholic Colony." By E. D. N. Minneapolis, 1875, p. 7.

†† An Ordinance, not in Scobell's collection, is mentioned in Rushworth, vol. vii. pp. 834–841. I cannot say whether this is the Ordinance intended by the American writer. Probably not, for it excepts Papists and Churchmen; and it does not name the plantations.

‡‡ "Maryland not a Roman Catholic Colony." By E. D. N. Minneapolis, 1875, p. 4. See also "Thornton's Historical Relation of New England to the English Commonwealth," 1874, p. 23.

of the friends of Williams, the Independent of Rhode Island, and of Copeland, a learned Episcopal divine, who shared his views of toleration.

Upon the whole, then, the picture of Maryland legislation is a gratifying one; but the historic theory which assigns the credit of it to the Roman Church has little foundation in fact.

“ Things that are Wanting.”

BY A LAYMAN.

Titus 1, 5.—“ Set in order the things that are wanting.”

Let me enumerate some of the “ things that are wanting ” at the present time :—

1.—A GREATER REVERENCE FOR THE LORD'S DAY.

This is one of the happy and distinguishing features of Great Britain. In some countries it is hardly known from other days. Who has not witnessed this (as the writer has), in Paris and some other continental cities, not to go further from home? Hence the rampant vice and immorality, the commercial traffic, and endless scenes of frivolity and open desecration of the sacred day.

In Holland, which is a low flat country, and open to the frequent incursions of the sea, they have *dykes* or walls of great height and strength, and reared at considerable cost to keep back the water, alike for the protection of the land and its inhabitants, and but for which erections the country would be ever liable to inundations and deluge. Now, there, the Sabbath or Lord's day is called “ *God's Dyke*.” As the literal “ *Dyke* ” is a barrier to the country, so the Lord's day is mercifully designed as a moral or spiritual barrier or bulwark to mankind, from the floods of vice and worldliness which pollute and devastate man's best interests. In relation to the hallowed day, its Great Author has emphatically given the solemn command, “ *Remember the Sabbath day to keep it holy*,” and further adds, “ *Ye shall keep holy my Sabbaths and reverence my sanctuary, I am the Lord* : ” and we all know, and have often read and repeated the commandment in full, “ *Six days shalt thou labour and do all that thou hast to do, but the seventh* ” (and here is the dyke or barrier between *sacred* and *secular* time and occupation), “ *the seventh is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates* ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.” And be it observed, that this moral law has never been abrogated by its Divine Author. God hath solemnly set it apart from other time to protect it from toil and pollution, and has enjoined its sacred observance; and well would it be for individuals and families, for societies and communities, for towns and cities, and nations, to observe the *Dyke* which God hath set up, and so consecrate the day to His worship and service. What evils it would prevent, what blessings secure, and what private and public happiness would thus be realised!

2—A DUE REGARD FOR THE SCRIPTURES.

That they be more read, studied, and valued, are among "*the things wanting.*" Those ancient writings of the Old and New Testaments are simply invaluable. They are among our greatest treasures; and we ought highly to prize the distinguishing goodness of God in bestowing on us such a gift as the Holy Bible, while many nations have hitherto been without it. Ah! we do not rightly value it. We have heard of a good man long ago who gave a cart load of hay for a single leaf of one of the Epistles; and some parties have given their gold and silver and other valuables for mere portions of it.

It is a fine modern anecdote, which perhaps all of us have read or heard. A foreign potentate, on visiting our country, and being introduced to the Queen, expressed a wish to know what might have elevated Great Britain so much above other nations. Her Majesty thereupon asked one of her attendants to hand her a Bible, and "*here,*" said she, "*is the source thereof—the possession of this—the Word of God.*" Ah! verily, there can be no true greatness, no real happiness, apart from the "*Good Old Book.*" In it we learn what God is, and why he created and sent us into the world. By it we learn that "*Man's chief end is to glorify God and enjoy Him for ever;*" and, in order thereto, we have in its pages the requisite instructions:—

"Tis here we read and learn
How Christ, the Son of God,
Did undertake our great concern:
Our ransom was His blood."

I hope the young persons who attend the Protestant classes of the Protestant Educational Institute love the Bible, believe in it, and are seeking, by Divine grace, to adorn the doctrines thereof in a holy life. Well, let such a wise and happy course be their growing study, desire, and delight; and, whilst enjoying the blessing yourselves, humbly and prayerfully seek that others—friends and neighbours, and strangers, too—may have the same enjoyment. Oh! to see more of the grace and goodness of God as made known to us in His Holy Word.

Would that the rising generation be wise, and good, and happy on earth, and candidates for the enjoyments of heaven. I call upon them to accept and ponder this one short piece of advice: "*Read a little of your Bible daily, and that with prayer—earnest prayer—for the teaching of the Holy Spirit, so that you be made 'wise unto salvation,' for without that wisdom you can never attain to life eternal.*" Oh! the beauty and blessedness of storing the youthful mind with the principles and counsels—the admonitions and doctrines—of Holy Scripture; and what a source of safety, guidance, and comfort will be thereby realised.

Does everyone read his Bible, value it, and pray over it? Without this—all this—little good will come of its mere possession. The foolish virgins had lamps and privileges, and made a profession, too, but they were still in the dark, and, in the end, *unsaved*. And may we not profit from such a melancholy example?

3—THE CARDINAL DOCTRINES OF THE GOSPEL.

What is the Gospel? Why, it is "*the power of God unto salvation to everyone that believeth.*" It is a light in this dark world. It is just what the angel declared at the birth of Christ: "*I bring you good*

tidings of great joy." It is what the heavenly host heralded forth on that memorable morning: "*Glory to God in the highest, and on earth peace, goodwill towards men.*" Perhaps none of the Prophets or Priests of God had a clearer apprehension of the glorious mission of Christ into our world than holy Simeon, in token of which he took the infant Saviour in his arms, blessed God, and said, "Now lettest thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy salvation, which thou hast prepared before all people, a light to lighten the Gentiles, and the glory of Thy people Israel." Thus was the Gospel proclaimed by the good man; on witnessing the holy child he seemed to have no further desire to live, but rather to depart and dwell on high. O for more of his faith, and feelings, and happiness, and we should in proportion love and prize the Gospel!

Man, by sin, had ruined himself and his posterity, but the Gospel restores him. He had exposed himself to the wrath of God, but the Gospel reconciles and makes peace between them. It glorifies God and saves the sinner. It is the great spiritual lever of our world in raising men from the ruins of the fall to honour and happiness, to purity and peace, to the favour and service of God on earth, and fitting him for his smile and presence in heaven. O this glorious Gospel of the Son of God; did we but *know and feel* more of our need of it—of its renovating power and blessedness—how we should rejoice and praise God for the "*unspeakable gift!*"

Yes, the Gospel is one of "*the things wanting,*" but we want it more simply preached, more *faithfully* preached, more prayerfully and more effectually; and let us bear in mind that it is the Good Spirit of God that must render it effectual, "*Paul planteth, Apollos watereth, but God giveth the increase.*" For this He has said: "*He will be inquired after that He may do it.*" The promise applies here as in other cases: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." Are these God's own words, and will He not make them good? And think you, my brethren, did the people come—did you come—with a praying heart, sit in the exercise of prayer, and go away in the same spirit—think you not that there would be "*effects following?*" Think you not that God would open the windows of heaven and pour out rich spiritual blessings? Ah! the case is too much as it has been—"We have not because we ask not, or because we ask amiss." Then, brethren, sisters—all that fear God, all that love and believe the Gospel—let us afresh apply ourselves to prayer and faith in this matchless scheme. Let us not weary or grow faint, but "*pray with all prayer,*" be unceasing in supplication, that God of His great mercy would give testimony to His own word, render it effectual in opening blind eyes, unstopping deaf ears, and quickening dead souls, and breathing on the slain in the valley of vision, that they rise up and stand forth a mighty host to love, serve, and praise Him.

O this Gospel! this glorious Gospel!—what a blessed thing for our world, for our country, for our families and ourselves. Let us, then, hail it, believe it, value and obey it, for it is not the mere *hearers* of it, but the "*doers*" that are saved and justified before God; and, in proof of our sincerity and thankfulness, let us help in sending it to those who are still destitute thereof, whether in our own land or other

parts of the world. This is another of the "*things wanting*," that we spread the Gospel by *lip*, and *life*, and *influence*, and by aiding, as we may all do to some extent, the more direct efforts to send it to the heathen. Let, then, this blessed Gospel be received into our own hearts, and set forth in our lives, and thence it will progress in our families, churches, neighbourhoods, and gradually to more distant centres and circles of operation.

4—A DEEP AND ABIDING CONCERN FOR THE SALVATION OF THE SOUL.

A *personal*, and then a *relative*, concern about "*soul matters*." Souls! the salvation of precious souls! Yes, this is what is chiefly "*wanting*;" one soul is of more value than all the world. God has given one to each of you. Your health, your friends, your business, your little money and property, and how much you value all these; but *the soul*—the immortal soul—how little is it valued! He has also freely given you the means of its salvation: and what is its price or ransom? why, nothing less than *the blood of Christ*. God has given, has sacrificed His Son—His only, His well-beloved Son—for you—for *you and me*. How plain is the statement in His Holy Word, *God so loved the world* (by the "*world*" is meant poor sinners), that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life; and why all this? why the costly price, the incalculable ransom? There was no other way or means, therefore, "*He laid help on one mighty to save and strong to deliver*." Thus it is clear, dear hearer, that God loves *you* and *wills* your salvation. And will you not, in return, love Him, give yourself to Him—not lay your soul upon His altar—and say, "Here, Lord, take Thine own, take what has been purchased with the precious blood of Thy dear Son." Ah! yes, sinner, take *you* these words, turn unto Him, and, from the depth of your hearts, exclaim:—

"Ah! drops of grief can ne'er repay

The debt of love I owe;

Here, Lord, I give myself away—

'Tis all that I can do."

Many years ago, I heard the celebrated Dr. Dickson, of Edinburgh, preach in London, from the well-known text, "What shall it profit a man if he gain the whole world and lose his own soul?" and I have not yet forgotten how meetly he concluded with these words: "*Save the soul and all is saved*;" and it might have been added, " *Lose the soul and all is lost*!" and so I say to-day, my friends. You may have the Sabbath, the Bible, the Gospel, and be told besides that you each have a deathless soul, but all your privileges will not save it, all your faithful ministers, all your pious friends, all religious profession will not save it—cannot save it—nothing, nothing short of the Holy Spirit giving you a new heart, true repentance, and faith in Christ, as evinced by holiness of life; nothing, nothing short of this can avail for your salvation. We affectionately invite you to come to Jesus—come to the "*crucified one*," and whosoever believeth shall be saved, but whosoever believeth not shall be damned—O, solemn words—*shall be damned*! and they are the words of Him who speaketh, "and it cometh to pass;" now do I need to repeat here the words previously uttered: "Save the soul, and all is saved; lose the soul, and all is lost!"

I have thus, to the best of my ability, endeavoured to "*set in order*" before you "*the things that are wanting*," and certainly the more important ones—viz., *A greater reverence for the Lord's Day—A due regard for the Scriptures—A stronger faith in the Gospel—and a deep and abiding concern for personal salvation.* What shall I more say—what add to these cogent counsels? why just this, that if your great privileges be abused, and your Gospel opportunities slighted, it will be more tolerable in the day of judgment for the cities of the plain—for the very heathen—than for you.

Christians, go on, go on in the service of God. Be not satisfied with past or present attainments, but go on—on. The world will try to stop you, your adversary, the devil, will try to stop you, the remaining unsubdued corruptions of your own hearts will harass and annoy you, and there may arise those in your own households whom you have borne, and nursed, and fed, who will sorely try and oppose you, but go on, keep looking to Jesus, live near to Him by faith and prayer, and He can and will sustain you, and bring you off more than conquerors over every enemy. "*Therefore be ye stedfast, unmovable, always abounding in the work of the Lord.*"

Backsliders.—This is a hackneyed term, but it is an expressive one. To you let me say come again to the cross, come back to Jesus, another step in the downward way may prove your ruin. Yes, come back. Lo, He invites you with these loving, fatherly words, "*Return unto me and I will return unto you, saith the Lord, I will heal your backslidings, receive you graciously, and love you freely.*"

Sinners.—By the term we mean *impenitent, unsubdued, unsaved* persons—let this be the day of your submission, your confession, your resolution. "*I will arise and go to my Father,*" saying, "*Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son.*" You remember the beautiful parable, as contained in the 15th chapter of the Gospel by Luke, and about the father when his prodigal son was yet a great way off, but slowly moving homewards, how he watched him, had compassion, and ran and fell on his neck and kissed him. Now there is perhaps some prodigal present, and a gracious God is looking on, ready to receive and forgive. Think this all over, read the chapter at home to-day, read it *alone*, read it with prayer, and who knows but you may be made to shed tears of repentance and of holy joy. Then come, close in with offered mercy and be saved, and let the opening services of this little Sanctuary be characterised, be rendered memorable by *your* conversion and salvation, and let preacher and hearer have cause to rejoice together, and be alike concerned to ascribe all praise to God. Should such be the happy result, then may *you* feel and go away singing:—

"O happy day, that fixed my choice,
On Thee my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

And O, *Christian Parents*, how much *you* may and ought to help this good work! Have you family *altars*, then resolve from this day that they shall be renovated, the sacred oil and holy fire thereof replenished, and *your* households more than ever be made the subjects of earnest, heartfelt, believing prayer, and they will have cause to bless God for *you*, your *example*, and *training* for ever!

Notes from Abroad.

UNITED STATES.

A Mr. Gerdemann (formerly a Priest), on disposing of tickets for admission to a lecture which he was about to deliver in the Horticultural Hall, Philadelphia, was attacked by a mob of 3,000 to 3,500 Irish Romanists, and only escaped with his life by the timely interference of a band of 50 policemen.—The official authorities in the State of Ohio have conceded to the Romish Church liberty to the Priests to visit every prisoner, whether he belongs to his own persuasion or not. This concession is alleged to have been made to secure the Romish vote at the next election. It is evident that an alliance has been formed between the Priest party and the Democrats. America is entering upon a religious struggle which will probably be more severe than even that in connection with Slavery.

CANADA.

When attempting to bury the body of Guibord in the cemetery at Montreal, in accordance with the Judgment of the Judicial Committee of the Privy Council, a mob of about 500 persons, instigated by the Priests, drove away the hearse containing the body, wounded the driver, and took possession of the cemetery, declaring that they would not allow the Judgment of the Crown to be executed.

SAN SALVADOR.

The discontent and riot at San Mignel, in which the officers of the garrison are reported to have been assassinated, and a large amount of property destroyed, are said to have originated with the Priests. The Bishop had issued a Pastoral, to be read by the Priests in the chapels on three consecutive feast days. The Government considered the Pastoral encouraged rebellion, and ordered its publication to be opposed. Departmental agents were directed to warn the parish Priests against reading the Pastoral. After the rioters had proceeded so far, one Priest, endeavouring to check these atrocities, was met with the reply, "You instigated us to this, and now we will make a complete business of it."—The *South Pacific Times* of the 14th August states that a passport was given to the rioters, containing the following words:—"Peter! open the doors of Heaven to the bearer, who has died for the religion.—(Signed) GEORGE, Archbishop of San Salvador."—The document is written on a quarter-sheet of stamped paper bearing the seal of the Archbishop.

GERMANY.

The Government is preparing for the Prussian Diet two measures for the administration of Romish Diocesan property and State control over Roman Catholic associations.—The result of the recent elections in Bavaria shows that Ultramontanism is losing ground in favour of national patriotic sentiments, but they threaten to be very troublesome to the present Government.—Baron Von Loe, president of the Roman Catholic Association of Mayence, has been condemned to six months' imprisonment in a fortress, for treasonable utterances in a speech of 26th October, 1878.—The Ministry of Bavaria has been authorised to assent, in the Federal Council, to any measure for extending the law

against the Jesuits to the Franciscan, Capuchin, and Carmelite Orders.—The Pope's Brief to Monsignor Martin, the refractory Bishop of Paderborn, urging him to continue to disobey the law, is dated 15th July, 1875. A portion of it appeared in the *Germania*, and the translation was published in the *Hour* of 11th August.—It is evident that the German pilgrimage to Lourdes was inspired by the Vatican, as the Pope has forwarded his blessing.

ITALY.

The Ultramontanes have changed their tactics in Italy. They have given directions that the Priests shall now take an active part in municipal and national elections. The relation of the Ultramontanes with the O'Connell centenary is further illustrated by the fact that Cardinal Franchi "celebrated a benediction of the sacrament, and a *Te Deum*, in his memory." Afterwards, Monsignor Annaxiti preached an extremely Ultramontane political sermon.—The foreign ecclesiastical establishments in Rome are preparing the necessary documents for converting their property into Italian rentes, as required by the law of 1873.

FRANCE.

The translator of Mr. Gladstone's Pamphlet on Vaticanism persists in asserting that the translation of the work was prohibited in France, and that a pamphlet printed at Brussels, eulogising Mr. Gladstone's work, has also been prohibited in France. This shows the Ultramontane influence on the present French administration.—Cardinal Antonelli is announced to visit France. It is supposed to be in connection with the opening of the Romish Universities under the recent law.—The entire Liberal press is exposing the Ultramontane tendencies of the Government. The Congress at Poitiers has resolved, under the Jesuit leadership of Father Sambin, to push forward their educational schemes, and to agitate against the present Constitution of the Empire. All the misfortunes of France are attributed by the Ultramontanes to her religious indifference, and her only refuge is in the bosom of the Church. Lay schoolmasters are alleged to be a source of great harm, and should be replaced by Christian Brothers and Jesuit Fathers, and the Protestants and Jews in the Army should be compelled to attend Mass.

SPAIN.

The official organ at Rome of the clerical party, called *Voce Della Verità*, says, it would approve of a truce with the Carlists, but only a truce, for "Carlism is not a mere Spanish dynastic question but a struggle between Catholicism and Revolution—between true liberty and liberal tyranny." This is something like the language of the Papal organs in England before the late French war with Germany. It also explains the course of action which the Papal party will take if the demands of the Pope's Nuncio are not conceded, as stated in the remarkable circular which he has addressed to the Spanish bishops, protesting against the religious toleration proposed under the new constitution. This document is important. It will be observed that besides intolerance of all other religious persuasions, the Nuncio claims absolute control over education. If, therefore this document is not

cordially responded to by the present Government, the Clerical party has left a door open by which they can fall back upon Don Carlos. The circular referred to is as follows :—

"MY DEAR SENOR,—Having brought to the knowledge of the Holy See the project of the Constitution which it is intended to propose to the Cortes, I could not do less than call the attention of the Holy Father to Article XI., which relates to toleration of creeds. In consequence, his Excellency the Cardinal Secretary of State, in the name of the Holy See, has addressed to the Spanish Government through its Ambassador in Rome a protest, and has ordered me at the same time to communicate its contents to you. The paragraphs 2 and 3 of the said Article XI. are, as you are aware, drawn up in the following terms :—'No one can be molested in Spanish territory for his religious opinions, nor for the exercise of his respective worship, unless necessary from the respect due to Christian morality. However, no other ceremonies or public demonstrations will be permitted than those of the religion of the State.' The substance and the form of these paragraphs could not fail to give just cause for reflection and even for complaint on the part of the Holy See, whether considered in relation to the Concordat of 1851, which holds forth in the dominions of his Catholic Majesty, or in regard to the disastrous consequences which the publication of that law will have to the Spanish nation, which from time immemorial has been in the possession of the precious treasure of Catholic unity. And, in fact, it is desirable to state before all else the indisputable fact that neither the Government nor the Cortes nor any other civil power of the kingdom has the right to alter, change, or modify any of the articles of the Concordat without the necessary consent of the Holy See. This maxim of right ought to be strictly observed in all subjects of convention, and with more reason should it be put in practice when it treats of a fundamental question such as religion, which is the chief basis of all well organised society. The project of the new Constitution is drawn up in such a manner that at the first glance there appears a great difference between its provisions and those of Article I. of the Concordat. That article says, 'The Catholic Apostolic Roman religion, to the exclusion of all other worship, continuing to be the only one of the Spanish nation, will always be maintained in the dominions of her Catholic Majesty with all the rights and prerogatives which it ought to enjoy according to the law of God and the sacred Canons.' The Nuncio then proceeds to show that this article is quite incompatible with Article XI. of the new Constitution, which recognises the existence of other forms of religion, and guarantees the liberty of worship, religious tolerance against the letter and the spirit of the article of the Concordat. Having argued this point at some length, he goes on to say that the first article of the Concordat is not the only one which justifies the complaint. In Article II. it was stipulated as a derivation and consequence of Article I., and to give its meaning clearness and force, that the instruction in the public and private schools should be in all things conformed to the doctrine of the Catholic religion, to which end it was provided that the Bishops and other diocesan prelates charged by the Ministry to watch over the purity of faith and manners, and over the religious education of the young, should meet no impediment or obstacle of any kind in the exercise of that right and duty. In Article III., in order to secure decidedly to the prelates full liberty in the use of their powers and in the exercise of their pastoral functions, the Catholic Queen and her Government promised to support them with all the force of the secular arm when they had to oppose the malignity of the men who endeavour to pervert the minds and corrupt the habits of the faithful, and when they sought to prevent the printing, introduction, and circulation of evil and noxious books. The Nuncio argues that these conditions cannot be fulfilled under the new law of tolerance, which will restrict the powers of the Bishop : and winds up his address as follows :—'After these considerations it is easy to foresee the disastrous consequences which will result from Article XI. of the new Constitution, in the event of its being adopted by the Cortes, especially as it introduces a false principle in a nation eminently Catholic, which, while it repels liberty or toleration of creeds, asks loudly that there may be re-established in Spain her traditional religious unity, entwined in her history, her customs, and her glories. It must not be forgotten that the mistakes of the former Governments in respect to religious unity were one of the causes of the civil war which is still maintained in some provinces of the kingdom. For all these reasons, and in view of the sad consequences which have resulted, the Holy See has thought it a pressing

duty to submit these brief considerations to the Spanish Government, entreating not to permit the introduction of Article XI. in the project, because it may compromise the greatly desired harmony between the Holy See and the Spanish Government.' I have the honour to communicate fully to you the orders of his Excellency the Cardinal Secretary of State, so that you may appreciate the importance which the Holy See attaches to this grave subject.—JUAN, Archbishop of Calcedonia, Apostolic Nuncio."

The Roman Catholic Vote and Mr. Gladstone.*

"SIR,—Will you kindly insert a few lines intimating the real reason of the Roman Catholic vote in turning out Mr. Gladstone's Ministry? The Education Act would have been accepted as a step in advance, but the Curia hoped that Henry V. would be on the throne of France, Don Carlos on that of Spain, and that a new Holy Alliance might be formed. They saw that no Radical Government would give in its adherence to such a policy. They hoped the High Church proclivities of the Conservative leaders would ensure neutrality if not support. The order, therefore, was sent from Rome to turn out Mr. Gladstone.—Your obedient servant,

ORANMORE.

"National Club, 1, Whitehall-gardens, S.W."

ROMAN CATHOLIC REFORMATORY AND INDUSTRIAL SCHOOLS.

To the Editor of THE ARMOURY.

SIR,—We are bound to consider a religion, whose numbers have scarcely numbered one-twentieth of the total inhabitants of Great Britain, producing nearly one-fourth of the juvenile offenders of the kingdom. Since 1855 the numbers committed have been—Protestants, 17,626, of whom 3,357 were girls; Roman Catholics, 5,157, including 961 girls. The ratio per 1,000 respectively were 774 and 226; and, if we take later years, the numbers are still further increasing. Ought such a religion be admitted to equal benefits as a religion whose adherents are nineteen times more numerous, whose teaching so acts on its members that little over three-fourths of the crime is committed by nineteen-twentieths of the population? Such a state of things is shown in the Eighteenth Report on those Schools; and, as regards the management of the Schools, most of the Roman Catholic Schools are under the management of Ecclesiastics of Foreign Orders, the numbers employed being greatly in excess of the proportion employed in Protestant Schools, thereby causing the Roman Catholic Schools to be more expensively managed than those of the Protestants. And also while all the Protestant Schools show a balance in favour of the different institutions as regards profits on industrial labour, in most of the Roman Catholic Schools the balance is *nil*, or the Schools are worked, as regards this item, at a loss to the public. The Schools, however, under lay management do not compare so unfavourably with the Protestant Schools as those managed by Brothers or Sisters of the many Orders employed; as the inspector states that "generally, in both the Reformatory and Industrial Schools of this denomination (the Roman Catholic), there seems to be a peculiar difficulty in obtaining competent instructors." He further states that, "As a rule, the failures and reconvictions from these Schools are considerably more than those from the Protestant Institutions, whose inmates belong to a more orderly and settled class of our popu-

* Letter to Editor of *Hear*.

lation." Again:—"My observation of the Protestant Roman Catholic Schools, however, leads me to think that there is too little attention given in the latter to the arousing and exercising in the inmates a spirit of self-exertion and self-control; too little encouragement to independence, thought and action, which might leave them steady when they leave the Schools; and especially too little care and interest as to their disposal, and their after oversight and guardianship. In some Schools they have been kept too long under a strict and often too childish discipline, and, when turned out into the world, have been liable to fall, from not having been sufficiently led on and encouraged to stand alone; and no sufficient agency has been maintained for their supervision and assistance in the new positions they have to fill." "I doubt, too, very much whether the management of the Schools by Clergymen, or members of Religious Orders, who are of necessity unmarried, and have little practical experience of the common working life of the world, and the difficulty of keeping up the active personal intercourse with it which opens the door to employment to so many Protestant Schools, is favourable to success as to results." "A disproportionately large share" of the deaths occurred in the Roman Catholic Schools, a circumstance attributed "to the want of female service and supervision, and the absence of the domestic tone and the preventive care which the personal oversight of an efficient matron, and especially a master's wife, can alone secure." As regards discipline, the Roman Catholic Schools are below the average, giving rise to "serious cause for anxiety," and some in "an unsettled state as regards the management." In addition to the aforementioned remarks, the Ashton Roman Catholic School was partly closed from the pecuniary embarrassments in which the late clerical superintendent had involved it, and partly from the difficulty of finding suitable officers. The education given to the Roman Catholic Schools seems to be greatly inferior to that in the Protestant "A large number being in the fifth and sixth classes, and very backward," the general educational standard is below the average. The inspector, in more than one case, had to represent that the certificates could not be retained unless better industrial results were provided. In general, the Report speaks of these results being better than previous years; and, although greatly above the average in abscondings and misconduct, they are described as not so great as in previous years. A careful perusal of the Report will show that the Roman Catholic Institutions are not great reforming agencies. Of the reconversions, more than double the numbers per cent. are Roman Catholics. It will also be found that, while Protestant establishments are partly supported by subscriptions, legacies, payments by parents, &c., the receipts from those sources in Roman Catholic Institutions are nearly *nil*.—I am, &c., W. D.

Ornate Worship.

Amongst the most plausible of the reasons, kept in hand, to throw dust in the eyes of the objectors to "Ornate Worship," none has been so successful, and at the same time so erroneous, as the oft-repeated statement, that "we ought not to lavish all sorts of luxuries on our private houses, and all sorts of ritual and ceremonies on our dinners and parties, and yet allow God's house to be bare." This more than anything has paved the way for that sensuous, and irrational form of church decoration, and church service which was the prelude and cover for the introduction of pre-Reformation doctrine.*

For the vast mass of the unthinking, and "well-meaning" world, who would instantly have rejected it, had they seen its true bearing, accepted the argument as undeniable and just—and it still apparently remains a difficulty to higher minds, and one which they feel unwilling to grapple with. But whence this difficulty: what saith the Scrip-

* See Dr. Pusey's Address to the Church Union, referred to in Church Association Leaflet, No. X. Plan of the Campaign.

tures? "After all *these things* do the Gentiles seek."—Matt. vi. 32. "For all that is in the world—the lust of the eyes and the pride of life is *not* of the Father, but is of the world."—1 John ii. 16, and, "be ye therefore not like unto them."—Matt. vi. 8.

Let us, then, *not* gild her own homes, and dress in "purple and fine linen," remembering, the one who showed unto *our* Lord, "all the kingdoms of the world and the glory thereof," and said unto Him, "*all these things* will I give thee."—Matt. iv. 9;* but rather let each man rule his own house well, for if even (in this sense) "a man know not how to rule his own house, how shall he take care of the house of God?"—1 Tim. iii. 5. Instead therefore of meeting this subject with doubt or evasion, the Church of God should be admonished that whether they eat or drink, or whatsoever they do, do all to the glory of God.—1 Cor. x. 31. Then shall we not be forced to gloss over our own worldliness, and bring the public worship of the Creator to the level of our own pride, and as we live at home a spiritual life, giving thanks always for all things—so in our churches we may "worship Him in spirit and in truth," for He "seeketh such to worship Him."—John iv. "Offer unto God thanksgiving and pay thy vows unto the most Highest."—Ps. 1. 14. Who "made the world and all things therein—neither is *worshipped with men's hands*—seeing He giveth to all, life and breath and *all things*," Acts xvii. 24—25; and again, "Heaven is my throne and earth is my footstool, what house will ye build me? saith the Lord:—Hath not my hand made all these things?"—Acts vii. 49—50.—*Church Association Intelligence.*

The Duty of the Protestants of England.

Christian Englishmen, stand fast by your glorious Protestantism; because if Protestantism is lost in England, which is the bulwark of the European Reformation, it is lost to the European Continent. Let it not be said that while we in Italy have freed ourselves from the grasp of Popery, England has rushed pell-mell into its embraces. Let England remain what she has been for more than three centuries, the beacon of pure Gospel light to the world. Beware of Popery! Do not encourage Popish idolatry in disguise. Rome is making an inroad in your country; it has invaded it by Jesuits, and monks in disguise, paid by English clergymen—Ritualistic Rectors. *I can state this positively. I am an ex-priest and an ex-monk, and know this.*—"Facts and Testimonials Touching Ritualism," by Gavazzi, pp. 89—91. 2nd Ed., Longmans.

* The writer of this article many years ago (before Tractarianism had poisoned the very fount of religious thought in England) was in the Cathedral of Notre Dame at Paris, then splendidly "restored" by the late Emperor Napoleon. On attention being drawn to the magnificent gilding around the High Altar, one of the party observed:—"Yes, it is very fine, but in England we do not approve of such display in churches." The answer was impressive. "Vous avez raison; ce la c'est fait pour plaire aux hommes, non pas à Dieu; il n'a pas besoin de cela." ("You are right—that is to please men—not God. He does not require that.")

IMPORTANT WORKS ON POPERY

Rev. E. P. BLAKENEY, D.D.

OF THE UNIVERSITY OF CAMBRIDGE.

THESE valuable Works may now be obtained at the undernoted Prices, at the Office of the PROTESTANT EDUCATIONAL INSTITUTE, 12, Haymarket, London, S.W. Post-office Orders or Cheques to be made payable to W. T. Gibson.

PROTESTANT CATECHISM FOR THE YOUNG.

FIRST SERIES IN THE CONTROVERSY.

24 pages, demy 12mo, at 12. per copy: carriage by post of Three Copies, 35.

PROTESTANT CATECHISM:

OR, POPERY REFUTED AND PROTESTANTISM ESTABLISHED BY THE WORD OF GOD.

Sixty-eight Thousand, 73 pages, demy 12mo, at 2d. per Copy: carriage by post of Three Copies, 23.

MANUAL OF THE ROMISH CONTROVERSY.

BEING A COMPLETE EXPOSITION OF THE CASES OF FACT.

New Edition, with Portrait, Synopsis, Episcopal Letter, &c. Eighth Thousand. 310 pages, demy 12mo, cloth, 1s. carriage by post of One Copy, 3d.

POPERY IN ITS SOCIAL ASPECT.

BEING A COMPLETE EXPOSURE OF THE IMPERIALITY AND INTOLERANCE OF ROMANISM.

Sixth Thousand. 320 Pages, demy 12mo, cloth, 1s.: carriage by post of One Copy, 3d.

THE FIRST THE WOMAN
Cloth bound, 8vo, 2s. 6d.

King Edward the Sixth on the Supremacy.

The French Original and an English Translation, with his discourse on the Reformation of France; and a few brief Notices of his Life, Education, and Death. Edited by E. Foss, M.A., Trinity College, Cambridge.

This most valuable has been printed from the autograph copy of King Edward VI., preserved in the University Library, Cambridge; and is really a literary curiosity, whether it be regarded in reference to the author or the subject.

London: W. T. Gibson, 12, Haymarket, S.W. Cambridge: William Metcalfe.

EAST STREET HOUSE, TAUNTON.

Protestant Commercial School,

CONDUCTED BY

MR. CHARLES GREEN.

The year is divided into three equal terms—viz., from January 20th to April 21st; from May 12th to August 11th; and from September 22nd to December 22nd.

Board and Education in English, Plain and Ornamental Penmanship, Arithmetic, Book-keeping, Mathematics and Mensuration, for

	£	s.	d.	PER TERM.
BOARDERS under Ten years of age	8	10	0	"
ditto under Twelve to Fifteen	9	10	0	"
ditto Fifteen and upwards	10	10	0	"
WEEKLY BOARDERS under Ten	7	0	0	"
ditto Twelve to Fifteen and upwards	8	10	0	"
DAILY BOARDERS	4	4	0	"
DAILY PUPILS under Twelve	1	5	0	"
ditto above Twelve	1	15	0	"
WASHING and MENDING	0	15	0	"
DRILLING	0	4	0	"
PRACTICAL LAND SURVEYING	0	10	0	"
USE OF PIANO	0	2	6	"

PRINTED AND OTHER BOOKS AT BOOKSELLERS' PRICES.

For Books lent, 10 per cent. per Term on the cost price.

MUSIC, DRAWING, DANCING, and the MODERN LANGUAGES, on the Usual Terms.

No advance will be made on the lower scales of Terms at which a Boy enters, during his continuance at School as a Boarder.

Pupils prepared for the Oxford and Cambridge Examinations, and for Matriculation at the Universities.

A TERM'S NOTICE OR ITS EQUIVALENT IS REQUIRED PREVIOUSLY TO THE REMOVAL OF A PUPIL.

NO ALLOWANCE FOR ABSENCE UNLESS OCCASIONED BY ILLNESS.

Accounts become due at the end of each Term.

Prospectuses, containing full Particulars, may be had on application to the Principal, Mr. CHARLES GREEN.

THE PRIEST, THE WOMAN, AND THE CONFSSIONAL.

By PASTOR CHINIQUY.

LONDON: W. T. GIBSON, 12, HAYMARKET, S.W.

MASSACRE OF THE FRENCH PROTESTANTS.

FAC-SIMILE of the MEDAL struck by Order of Pope Gregory XIII. to perpetuate the Memorable Slaughter of the French Protestants on the Eve of St. Bartholomew, 1572. Price 6d.; post free, 7d. To be had of Mr. WILLIAM T. GIBSON, 12, Haymarket, London, S.W.

PRINTED BY THE CENTRAL PRESS COMPANY, LIMITED, 112, STRAND, W.C.